

МИНИСТЕРСТВО ВЫСШЕГО
ОБРАЗОВАНИЯ, НАУКИ И
ИННОВАЦИЙ
РЕСПУБЛИКИ УЗБЕКИСТАН



ТЕРМЕЗСКИЙ
ГОСУДАРСТВЕННЫЙ
УНИВЕРСИТЕТ

МИНИСТЕРСТВО НАУКИ И ВЫСШЕГО
ОБРАЗОВАНИЯ
РЕСПУБЛИКИ КАЗАХСТАН



ЮЖНО-
КАЗАХСТАНСКИЙ
ГОСУДАРСТВЕННЫЙ
УНИВЕРСИТЕТ ИМЕНИ
М.АУЭЗОВА

“FILOLOGIYANING DOLZARB VA ISTIQBOLLI MASALALARI”

MAVZUSIDAGI XALQARO ILMIY-AMALIY ANJUMAN

MATERIALLARI

Termiz, 2025-yil, 30-31-oktabr

**“PROCEEDINGS
OF THE INTERNATIONAL SCIENTIFIC-PRACTICAL
CONFERENCE *“ACTUAL AND PERSPECTIVE ISSUES OF
PHILOLOGY”***

Termez, October 30-31, 2025

**МАТЕРИАЛЫ
МЕЖДУНАРОДНОЙ НАУЧНО-ПРАКТИЧЕСКОЙ КОНФЕРЕНЦИИ
«АКТУАЛЬНЫЕ И ПЕРСПЕКТИВНЫЕ ВОПРОСЫ ФИЛОЛОГИИ»**

Термез, 30-31 октября, 2025 года

Termiz-2025

“Filologiyaning dolzarb va istiqbolli masalalari” mavzusidagi xalqaro ilmiy-amaliy konferensiya materiallari. – Termiz: SURXON ILM NASHRI, 2025

Mas’ul muharrirlar:

- Bakirov P.U.** – Turon fanlari akademiyasi akademigi, f.f.d., professor, Fakultet dekani.
Xudayqulov A.E. – PhD, dotsent, Ingliz tili va adabiyoti kafedrası mudiri.

Tahrir hay’ati a’zolari:

- Mirzayev I.K.** – f.f.d., professor, Samarqand davlat universiteti;
Qulmamatov D.S. – f.f.d., professor, O‘zbekiston davlat jahon tillari universiteti;
Umurqulov B.U. – f.f.d., professor, Termiz davlat universiteti;
Maxmaraimova Sh.T. – f.f.d., professor, Termiz davlat universiteti;
Eshmo‘minov A.A. – f.f.d., professor, Termiz davlat universiteti;
Xujanova O.T. – PhD, Rus va jahon adabiyoti kafedrası mudiri.
Arapov G‘.N. – PhD, Fakultetlararo chet tillar kafedrası mudiri.
Davlyatova E.M. – PhD, Ingliz tili o‘qitish metodikasi kafedrası mudiri.
Imomova U.M. – PhD, Roman-German tillari kafedrası mudiri.
Radjabova N.B. – PhD, Rus tilshunos kafedrası mudiri.
Qurbonaliyeva M. – PhD, Tojik va Sharq tillari kafedrası mudiri.

Texnik muharrirlar: Muxamadiyev T.U.

To‘plamda Termiz davlat universitetida o‘tkazilgan **“Filologiyaning dolzarb va istiqbolli masalalari”** mavzusidagi xalqaro konferensiyada ishtirok etgan taniqli olimlar va yosh tadqiqotchilarning ma’ruzalari jamlangan. Xususan uzluksiz ta’lim tizimida zamonaviy tilshunoslikning muammolari, tahlillar va natijalarini o‘rganish; qardosh va noqardosh tillarning qiyosiy va chog‘ishtirma tahlili; tarjimashunoslik masalalarini o‘rganish va tahlil qilish; xorijiy tillarni o‘qitishda innovatsion metodlar masalalarini tahlil qilish nazariy sohalariga oid dolzarb masalalari yoritilgan.

To‘plam zamonaviy tilshunoslik, chog‘ishtirma tilshunoslik, tarjimashunoslik va xorijiy tillarni o‘qitish metodikasi sohalariga oid izlanish olib borayotgan mutaxassislar, tadqiqotchilar va magistrnlarga mo‘ljallangan.

To‘plamdan o‘rin olgan maqolalarning saviyasi, sifati va ilmiy dalillarning haqqoniyligi hamda mazmuni uchun mualliflar ma’suldirlar.

Rumi schreibt: Wenn ein „liebes Kind“ geboren wird, soll es mit der Milch einer schamhaften, tugendhaften, ehrlichen, treuen, reinen, ordentlichen und ehrenhaften Mutter genährt werden. Er warnt in dichterischer Sprache davor, das Kind mit der Milch einer schlechten, unmoralischen Frau – einer „satanischen“

Frau – zu stillen:

- Beschütze deine Seele vor der Milch Satans.
- Bemühe dich, dass du die Milch eines Engels trinkst.

Rumi zeigt, dass schon im Mutterleib die Emotionen der Mutter auf das Kind übertragen werden. Wenn die Mutter heitere, glückliche, reine Gedanken und Momente erlebt, wird auch das Kind in diesem Geist ernährt und geformt. Ist die Mutter jedoch missmutig, düster, pessimistisch und bedrückt, so überträgt sich diese Stimmung auf das Kind und prägt es schon ab der Geburt.

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THE INTERACTION OF LANGUAGE AND CULTURE IN FORMING SOCIAL CONSCIOUSNESS

Babayev Mahmud Tashpulatovich

Bukhara State University

Hamroyeva Zarina Qahramon qizi

Bukhara State University

Аннотация: Как одна из форм человеческой деятельности, язык является неотъемлемой частью культуры, которая определяется как совокупность результатов человеческой деятельности в различных сферах жизни — промышленной, социальной и духовной. Вместе с тем язык, будучи формой существования мышления и, что особенно важно, средством общения,

занимает равное место с культурой. Язык — это мощный социальный инструмент, объединяющий людей в этнос, формирующий нацию посредством сохранения и передачи культуры, традиций и общественного самосознания данного языкового сообщества.

Ключевые слова: язык, культура, мировоззрение, традиции, человек, культурная антропология, лингвокультурология.

In this article we will focus on the relationship between language and culture, these two keywords and concepts for this work. Their close kinship is obvious. Language is a mirror of culture, it reflects not only the real world that surrounds a person, not only the real conditions of his life, but also the public self-awareness of people, their mentality, national character, way of life, traditions, customs, morality, value system, attitude, vision of the world.

Language is a treasury, a pantry, a rumble chamber of culture. It stores cultural values - in vocabulary, grammar, idioms, proverbs, sayings, folklore, fiction and scientific literature, in forms of written and oral speech.

Language is a transmitter, a carrier of culture, it transmits the treasures of national culture stored in it from generation to generation. When mastering their native language, children learn with her the general cultural experience of previous generations.

Language is a tool, an instrument of culture. It forms the personality of a person, a native speaker, through the worldview imposed on him by the language and embedded in the language, mentality, attitude to people, etc., that is, through the culture of the people using language as a means of communication.

Thus, language does not exist outside of culture as «a socially inherited collection of practical skills and ideas that characterize our way of life».

As one of the types of human activity, language turns out to be an integral part of culture, defined as the totality of the results of human activity in various spheres of human life: industrial, social, spiritual. However, as a form of existence of thinking and, most importantly, as a means of communication, language is equal to culture.

If we consider the language from the point of view of its structure, mode of operation and ways of mastering it (both native and foreign), then it turns out that the socio-cultural layer or component of culture is part of the language or its background real existence.

At the same time, the component of culture is not just some kind of cultural information transmitted through the language. This is an integral property of the language, inherent in all its levels and branches.

Language is a powerful social tool that forms a human flow into an ethno and forms a nation through the storage and transmission of culture, traditions and public self-awareness of a particular linguistic community. Among the national-specific cultural components, the language occupies the first place. First of all,

language contributes to the fact that culture can be both a means of communication and a means of separating people. A language is a sign that its speakers belong to a particular society. The language as the most important specific feature of an ethnos can be considered from two sides: towards the «inside», and then it acts as the main factor of ethnic integration; towards the «outside» and in this case is the main ethno-differentiating feature of the ethnos. Dialectically combining these two opposite functions, language turns out to be an instrument of both the self- preservation of the ethnos and the separation of «us» and «them».

The relationship between language and culture is thus a complex and multifaceted topic. This article is devoted to the problems of relationships, interrelations, mutual influence and interaction of language and culture in the process of communication between people. Before proceeding directly to the consideration of these issues, we need to make some methodological and methodological reservations and clarifications.

Cultural anthropology deals with the emergence and development of human culture. Anthropology, as the name implies, is the science of man. However, the humanities (which is also reflected in the name) include all the humanities and some natural sciences (medicine, partly biology). There are many sciences about man, and this is understandable, because, firstly, man is a very complex, versatile and multifaceted being, and secondly, all these sciences develop in human society, where, of course, man is in the center of attention.

All other sciences that are not directed directly at man have the world, nature, objective extra human reality as an object of study, but this is the world that surrounds man, and it is studied by man for man from the point of view of man. In other words, the human factor is present even in the least humanitarian science.

Many sciences about a person study various aspect of his life, physical (biology, medicine) and spiritual (psychology, philosophy, philology) essence, his activities (economics, sociology), its formation and development (history). All these disciplines are closely interrelated, since they go back to the same object of study - a person in whom these aspects, separated by different disciplines, coexist as a single organism, as an inseparable whole.

What does anthropology do, what did this science choose, which, like everyone else, breaks up an inseparable whole?

Anthropology differs from all other human sciences precisely in that it seeks to bring together all other aspects and to study the general process of human physical and cultural development globally and comprehensively. Accordingly, anthropology is divided into:

1) physical anthropology, which studies the biological origin and development of the physical organization of a person represented by different

racess;

2) Cultural anthropology, which studies the emergence and development of human culture.

Thus, cultural anthropology is an extremely broad fundamental science that studies the general problems of the cultural development of mankind, assimilates the knowledge of all other humanities and studies the individual process of a person's cultural development, that is, this unique and essential aspect makes a person a human being and distinguishes him from the rest of the animal world. Animals have certain behavioral systems, but no culture.

Culture as an object of study of cultural anthropology is a combination of the results of the activities of human society in all spheres of life and all the factors (ideas, beliefs, customs, traditions) that make up and determine the way of life of a nation, class, group of people in a certain period of time. Cultural anthropology studies the development of culture in all its aspects: way of life, worldview, mentality, national character, the results of a person's spiritual, social and industrial activity. Cultural anthropology studies the unique human ability to develop culture through communication, through communication, including speech, takes into account the great diversity of human cultures, their interactions and conflicts. Particular attention is paid to the interaction of language and culture.

The main objectives of the Cultural Anthropology degree program:

1) explain the great role that culture plays in a person's life, in his behavior and communication with other people and with other cultures;

2) to get acquainted with the ideas and methods of this science;

3) determine the ways along which the development of cultures, their change, collision and interaction;

4) to show the relationship, mutual influence and interaction of language and culture;

5) show how culture affects human behavior, his worldview, the world system, personal life, the formation of personality, etc.

Knowledge in the field of cultural anthropology is especially important for foreign language learners, since the use of foreign languages as a real means of communication (and not, as before: for passive reading of written texts) is possible only if there is a comprehensive background knowledge of the cultures involved, their development and relationships - that is, subject to cultural anthropological knowledge. As a branch of linguistics that is directly related to cultural studies, linguoculturology has recently become more and more widespread.

Already today it can be argued that linguoculturology is a new philological discipline that studies a safely selected and organized set of cultural values, explores and systematically describes the vivid communicative processes of

language generation and perception, the experience of a linguistic personality and national mentality of the linguistic «worldview» and represents the fulfillment of educational, educational and intellectual learning tasks... Thus, linguoculturology is a complex scientific discipline of a synthesizing nature that studies the relationship and interaction of culture and language in their functioning and reflects this process as an integral structure of units in the unity of their linguistic and non-linguistic (cultural) content using systemic methods and with a focus on modern priorities and cultural institutions (systems of norms and values).

ЕЩЁ РАЗ ОБ ИЗУЧЕНИИ ТЮРКИЗМОВ РУССКОГО ЯЗЫКА

БАКИРОВ П.У.,

доктор филологических наук, профессор.
Термезский государственный университет

Словарный состав любого функционирующего языка мира состоит из исконных и заимствованных слов. В этом постулате русский язык также не составляет исключения.

Лексика русского языка представляет собой закономерно организованное множество слов – систему слов.

Исследование лексики как системы в настоящее время приобретает большую актуальность. Изучение проблемы исследования слова как структурного элемента языка нашло свое отражение в работах таких известных ученых, как И.В. Арнольд, А.А. Уфимцева, Д.Н. Шмелев и др. Большое количество слов в лексическом запасе языка (в принципе это относится к любому языку) очень затрудняет эту работу, но одновременно и придает ей особую значимость, в том числе и практическую, при обучении языку: успешно изучать какое-либо множество можно только в том случае, если это множество систематизировано.

Исчерпывающее описание лексической системы любого языка может быть получено в итоге поэтапного описания лексических подсистем и групп. Исследование лексической системы языка по тематическим и лексико-семантическим группам является важнейшей и актуальной задачей современного языкознания.

Подсистемы (или группы) лексики, подлежащие исследованию, можно выделить с разных позиций, в том числе и по признаку прохождения слов.

Известно, что тюркские народы расселены на огромном пространстве от Северного Ледовитого и Тихого океанов до Средиземного моря и Балкан. Все тюркские языки, кроме чувашского и якутского, считаются учеными взаимопонимаемыми. Это объясняется тем, что в прошлом тюркские народы представляли собой единый народ, затем группу

MUNDARIJA

Toshqulov A.H. TABRIK SO‘ZI	3-4
Абдуллаев М.К. КОНЦЕПТУАЛЬНЫЕ МЕТАФОРЫ ЦИФРОВОГО СЛЕНГА КАК МЕХАНИЗМ ЯЗЫКОВОГО ТВОРЧЕСТВА НА МАТЕРИАЛЕ ИСПАНСКОГО И РУССКОГО ЯЗЫКОВ	5-9
Abdullayeva S.Y. SEMANTIK MUAMMOLAR VA LEKSIK NOANIQLIKLAR TARJIMADA (NEMIS TILI MISOLIDA)	9-12
Abdullayeva M. DEFINITION OF THE TERMS TOPONYM AND THE HISTORY OF THE STUDY OF TOPONYMS IN LINGUISTICS	12-15
Абдуллоев Р. АМИРУШШУАРО МУИЗЗИЙ ҚАСИДАЛАРИДА ЛАФЗИЙ ВА МАЪНАВИЙ САНЪАТЛАРДАН ФОЙДАЛАНИШ	15-20
Абдураимова Д.Б. ОБРАЗ РЕГИСТАНА В ПОЭЗИИ Н. ИЛЬИНА КАК ЧАСТЬ КУЛЬТУРНОГО КОДА САМАРКАНДА	20-24
Abdurazakov B. LINGUISTICS AND SOCIETY: AN INTERDISCIPLINARY PERSPECTIVE	24-27
Алиева Э.А. ЛЕКСИКО-СИНТАКСИЧЕСКИЙ ПОВТОР В ЯЗЫКОВОЙ СТРУКТУРЕ ОЧЕРКА М. ЦВЕТАЕВОЙ «МОЙ ПУШКИН»	27-30
Алибоева Н.А. МЕЖКУЛЬТУРНАЯ КОММУНИКАЦИЯ В ПЕРЕВОДЕ: ОСОБЕННОСТИ И ПРИМЕРЫ	31-33
Алибаева Л.Н., Вишневская Ш.Ф. ЛИНГВИСТИЧЕСКАЯ ГРАМОТНОСТЬ СОВРЕМЕННОГО ОБЩЕСТВА	33-36
Алибаева Л.Н. ВИДЫ СПОСОБОВ ИЗУЧЕНИЯ ИНОСТРАННЫХ ЯЗЫКОВ	37-40
Alimov J.R. INGLIZ TILI NUTQIY KOMPETENSIYASINI RIVOJLANTIRISHNING NAZARIY-METODOLOGIK ASOSLARI	40-42
Alimov J.R. TIL IXTISOSLIGIGA EGA BO‘LMAGAN TALABALARNING NUTQIY KOMPETENSIYASINI RIVOJLANTIRISHNING INNOVATSION O‘QUV-METODIK ASOSLARI	43-45
Алимова Н.Х. ИНТЕРАКТИВНЫЕ МЕТОДЫ НА СЕМИНАРСКИХ ЗАНЯТИЯХ ПО ЛИТЕРАТУРЕ В ВЫСШЕЙ ШКОЛЕ	45-50
Amanova Y.X. O‘ZBEK ADABIYOTIDA IKKINCHI JAHON URUSHI DAVRINING BADIYIY AKS ETTIRILISHI	50-52

Anarboyeva I.O. FRANSUZ VA O‘ZBEK TILLARIDA FE’L TIPOLOGIYASI	53-56
Asrayev S.G’. NEMIS TILI RAMMATIKASIDA XSENIZM HODISALARI	56-59
Axadova G.I. COMPARATIVE ANALYSIS OF TRADITIONAL VERSUS INNOVATIVE TEACHING METHODOLOGIES	60-62
Axmedov A.B. JAHON TILSHUNOSLIGIDA NEOLOGIZMLARNI TADQIQ ETISH BORASIDA SHAKLLANGAN LINGVISTIK NAZARIYALAR VA YO‘NALISHLAR	62-64
Axmedova M.M. TIL MADANIYATINI RIVOJLANTIRISHDA LINGVOPRAGMATIKA VA SOTSIOLINGVISTIKANING ILMIY ASOSLARI	65-67
Ачилова З.П. ЎЗБЕК ВА ИСПАН ТИЛИ ХАЛҚ КОНЦЕПТОСФЕРАСИДА «ЁШ» КОНЦЕПТИНИНГ ЎЗИГА ХОС ИФОДАЛАНИШИ	67-71
Babayev O.A. DAS WESEN UND DER INHALT DER FAMILIENERZIEHUNG IM SCHAFFEN VON MEVLANA DSCHALALADDIN RUMI	71-73
Babayev M.T., Hamroyeva Z.Q. THE INTERACTION OF LANGUAGE AND CULTURE IN FORMING SOCIAL CONSCIOUSNESS	73-77
Бакиров П.У. ЕЩЁ РАЗ ОБ ИЗУЧЕНИИ ТЮРКИЗМОВ РУССКОГО ЯЗЫКА	77-79
Балтабаева А.М. ПРИМЕНЕНИЕ МЕТОДА «ДЕЛОВАЯ ИГРА» ПРИ ИЗУЧЕНИИ ПОВЕСТИ Н.М. КАРАМЗИНА «БЕДНАЯ ЛИЗА	80-83
Байшукурова Г.Ж. ХЕДЖИРОВАНИЕ КАК РИТОРИЧЕСКАЯ СТРАТЕГИЯ АКАДЕМИЧЕСКОГО ДИСКУРСА	84-88
Бердиева Ш.Н. ПЕРЕВОД В АСПЕКТЕ МЕЖКУЛЬТУРНОЙ КОММУНИКАЦИИ	88-91
Bobokalonov P.R. YOL’GON VA ALDOVNING NEYROPSIXO-LINGVISTIK SEGMENTLARI	91-98
Bobokalonov R.R. NEYROFANLARNING O‘ZARO ALOQADORLIGI: NEYROLINGVISTIKAMI YOKI NEYROPSIXOLINGVISTIKA	99-104
Boboyorov S.O. INGLIZ TILI O‘QITISH JARAYONIDA BO‘LAJAK IQTISODCHILARGA MOLIVAVIY SAVODXONLIKNI RIVOJLANTIRISH MODEL	104-108